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GENUINE CHRISTIANITY.

By the late Rev. John Wesley.

[Continued from page 20.]

11. And he who seeks no praise, cannot fear dispraise. Censure gives him no uneasiness; being conscious to himself, that he would not willingly offend, and that he has the approbation of the Lord of all. He cannot fear want; knowing in whose hand is the earth and the fulness thereof, and that it is impossible for him to withhold from one that fears him any manner of thing that is good. He cannot fear pain, knowing it will never be sent, unless it be for his real advantage; and that then his strength will be proportioned to it, as it has always been in times past. He cannot fear death; being able to trust him he loves with his soul as well as his body; yea, glad to leave the corruptible body in the dust, till it is raised incorruptible and immortal. So that in honour or shame, in abundance or want, in ease or pain, in life or in death, always and in all things he has learned to be content, to be easy, thankful, joyful, happy.

12. He is happy in knowing there is a God, an intelligent cause and Lord of all, and that he is not the produce either of blind chance or inexorable necessity. He is happy in the full assurance he has, that this Creator and end of all things, is a being of boundless wisdom, of infinite power to execute all the designs of his wisdom, and of no less infinite goodness, to direct all his power to the advantage of all his creatures. Nay, even the consideration of his immutable justice, rendering to all their due, of his unspotted holiness, of his all-sufficiency in himself, and of that immense ocean of all perfections, which center in God from eter-

2. First, it *describes* this character in all its parts, and in the most lively and affecting manner. The main lines of the picture are beautifully drawn, in many passages of the Old Testament. These are filled up in the New, retouched and finished with all the art of God.

The same we have in miniature more than once: particularly in the thirteenth chapter of the former epsitle to the Corinthians, and in that discourse which St. Matthew records, as delivered by our Lord, at his entrance upon his public ministry.

3. Secondly, Christianity *promises*, this character shall be mine, if I will not rest till I attain it. This is promised both in the Old Testament and the New. Indeed the New is, in effect, all a promise: seeing every description of the servants of God mentioned therein, has the nature of a command; in consequence of those general injunctions, "Be ye followers of me, as I am of Christ:"* "Be ye followers of them, who through faith and patience inherit the promises."† And every command has the force of a promise; in virtue of those general promises: "A new heart will I give you, and I will put my Spirit within you; and cause you to walk in my statutes, and ye shall keep my judgments and do them.‡ This is the covenant that I will make after those days, saith the Lord, I will put my laws into their minds and write them in their hearts.§ Accordingly, when it is said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind;"* it is not only a direction what I shall do; but a promise of what God will do in me: Exactly equivalent with what is written elsewhere: "The Lord thy God will circumcise thy heart and the heart of thy seed (alluding to the custom then in use) to love the Lord thy God with all thine heart, and with all thy soul."†

[To be continued.]

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* 1 Cor. xi. 1. † Heb. vi. 12. ‡ Ezek. xxxvi. 26 27. § Heb. viii. 10.
* Matt. xxii. 37. † Deut. xx. 6.

[From the Methodist Magazine, published in Philadelphia, in the year 1798.]

LETTER

From Mr. WILLIAM POPHAM, to his daughter SUSAN.

The following letter was written in September, 1785, at which time Mr. Popham *sat out on a journey to New-York, where his son* Major Popham *resided, leaving his daughter in the neighbourhood of Newark, in Delaware state, and expected after the objects of his journey were accomplished, to have seen her again.—But death, which finally separates the dearest friends in this world, forbid them the pleasure of meeting any more. He died in Amboy, on his way to New-York. The letter breathes and contains such a spirit of prayer, and religious counsel from a parent to a child, that I hope it will have some good effect by being published in the Magazine.*

E. C——R.

My dear Susan,

WERE it not that I have a greater regard to your happiness, than to the gratifying my own inclination, I should not have parted from you without your knowledge, and bidding you farewell; for if I had told you of my going, I was fearful you would not have borne it, without many tears, and much distress of mind. I therefore thought it best to set out without your knowledge, and the more so, as I have left you in so good and worthy a family, where, I am satisfied, you will meet with every mark of tenderness and love; which makes me quite easy respecting your situation. And I have no doubt but you will do every thing in your power, to increase their love and esteem for you. Another pleasing consideration is, that you are not far from Newark and your friends there.

I need not tell you, that there is a *friend*, who sticketh closer than a brother; and the desire of my soul is that this *Almighty Friend*, may be *your friend*. I do not know a more effectual

way to *secure* this *friendship*, than by constant, earnest, and importunate prayer. You know the scripture precept, *Pray always, pray without ceasing;* and be encouraged by the blessed promise, *Those that ask shall receive.* I am pleased to think that you are not a stranger to prayer, that you know something of the power, the sweetness, and the effects of it. O my child! if you would grow in grace, if you would increase in the knowledge, and in the love of God, be more constant, diligent, and importunate in prayer than ever. Fix your stated times for prayer, and let nothing but the most urgent necessity prevent your retiring at those times, to pour out your soul before God; and besides this, if at any time you feel an inward motion to retire to pray, O let it not be neglected! but immediately retire, and with all the adoration, with all the earnestness of soul you are capable of, fall down before God, and make your supplication to him. This way I have tried, and, through grace, have experienced the blessed effects of it. But there is a kind of prayer, which no state, no circumstances that you can possibly be in, can hinder or prevent: I mean ejaculatory prayer. You cannot possibly be in any condition, any company, or any circumstances (except the loss of your reason) in which you may not lift up your heart to God in secret thoughts, to beg this or the other blessing—and this, as I have more than once told you, is a prayer which all the devils in hell cannot withstand. I do therefore most earnestly recommend it to you, to be frequent, very frequent in this kind of prayer. I think I need not tell you, that I shall not cease to beg the blessing of God for you; as I think I can say in truth, that but few days since you were born, have escaped me, in which I have not prayed for you: So while God shall spare life, and the use of my reason, I hope I shall not forget you at the throne of grace; and surely if my prayers are heard for you, you will not only be a christian in name, but a christian in deed and in truth, eminent for piety and holiness in this world, and happy in the full enjoyment of God to all eternity, amen and amen! You see that I have not mentioned any

other duty of a Christian to you than prayer; my reason is, if you give yourself to prayer, if you delight in it, if you *pray always, with all prayer and supplication, in the spirit, and watching thereunto with all perseverance*, Eph. vi. 18. you will *assuredly*, nay, you *must be fruitful in every good word and work*. Consider what I have written, and the Lord give you understanding in all things. May you grow up in the full assurance of faith, and glorify God in you body and in your spirit, which are God's.

You may expect to hear from me, the first opportunity I shall have, after I arrive at New-York; but do not be uneasy if it should be delayed, as you know that some of your brother's letters did not reach me in less than three months after they were written.

My dear Susan,

I am your affectionate Father,

WILLIAM POPHAM.

PRIDE *the great Obstacle to the general reception of the Gospel of Grace.*

A PROUD, turbulent and vindictive spirit is utterly incompatible with the spirit of Christianity; but a proud, turbulent, and vindictive spirit constitutes what is called in the world, a man of honour; and who can aspire at the distinctions and rewards which the world has to bestow, without aspiring at the character of a man of honour—without zealously maintaining it, in defiance of all which the scriptures have taught us to consider as the WILL OF GOD? No wonder, then, that the genuine gospel the SPIRIT, which is first *pure* then *peaceable*, gentle, and easy to be entreated, should be utterly neglected by those who are more solicitous about the opinion of a few weak and wicked mortals like themselves, than about all that Christianity promises or threatens; who regard neither God nor man, when their own

self-estimation is in the smallest degree depreciated. SUBMISSION of the temper and understanding, which is necessary for the reception of that EVIDENCE of Christianity which the Holy Ghost affords, is considered as contemptible meanness, by those who are full of themselves, and live only to *flatter*, for the sake of being re-flattered, in the circles of self-idolizing vanity.

The doctrine of a participation with the divine nature, conceded by Heaven to the faithful and pious of *low degree*, is highly mortifying to those who think the perfection of human nature consists in civil nobility, in blood, or in titles conferred by an earthly monarch. He who shares the divine nature, who is favoured with an emanation of Deity, is truly ennobled; for his very nature is exalted above the ordinary rank of humanity; and according to the gospel, he is become the living temple of the Holy Ghost. That a poor man, such as were the apostles, and such as are many true Christians in the present day, should possess a nature raised above whatever earthly honours can bestow, is a doctrine offensive to all who have been taught to consider, as the *chief good of man*, the gratification of the *pride of life*.

Scholars also, deep mathematicians, metaphysicians, and logicians, feel a sentiment of scorn, when they are told that a plain, simple, humble peasant, whose mind is rightly disposed, may receive a portion of divine illumination, which shall contribute more to sound wisdom, and consequently to happiness, than all their minute and laborious disquisitions. Philosophy, towering, like Icarus, on wings made by the art of man, to the clouds looks down with contempt on Religion, who associates with ignorant wretches, distinguished by humility of rank as much as by humility of disposition. Philosophy leaves the company of a personage so mean, and frequently passes from a contempt of her, to downright hatred and enmity.

Thus pride is a chief obstacle to the reception of the doctrine of evangelical grace. Pride blinds the eyes of the understand-

ing against the evidence of the Holy Ghost. Pride causes *hardness of heart*, a quality the most odious to the divine, and most injurious to the human nature. It teaches us to behold our inferiors not only as not of the same flesh and blood with ourselves;* not only as little entitled to the comforts and advantages of this life; but as unworthy of partaking with us in the divine favour, and the happiness of a grorified state. The doctrine of grace is considered by the men of the world as too great a *leveller*, to be freely admitted consistently with their own ideas of exclusive privileges, or of worldly policy.† It must therefore be *cried down*, wherever their authority can prevail.‡

But surely their objection does it honour. It shews that the doctrine is favourable to the human race; that it is not narrow, partial, unjust; but, like the Author of all good, whence it flows, accepts not the persons of men, neither regards the transient and petty distinctions of rank, but shews favour to the meek and lowly, and to all that are good and true of heart, whether in the palace or in the cottage.

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* ——" Non *animos et corpora nostra*
" *Materia constare putat, paribusque Elementis.*" JUV.

What! cries her grace—are then the *swinish* herd
Made of such flesh and blood as we?—absurd!
Are souls like ours to vulgar wretches given?
I would not keep such company in Heaven.

This spirit of pride is apt to conceive the multitude, the *canaille*, that is, the poor, to whom the Gospel was preached, as *only* FOOD FOR POWDER.

† Yet they should remember, that death is a greater leveller, and one whom no policy or power can escape.

‡ How can ye BELIEVE, which receive honour one of another? John v. 44.

Men lean on reeds, when they rely solely on each other for happiness and honour. Indeed, what real honour can one poor lost creature receive from another, who is exactly in the same condition, if without GRACE?

Whatsoever ye do, do all to the GLORY of God. 1 Cor. 10.

Take comfort, ye poor and despised brethren; for God, by his gospel, has promised to bestow on you riches and honours, durable as they are solid, and such as no earthly power can confer or alienate: and would to Heaven that they, who *trust* in worldly riches and honours, could but behold it in a true light, their real poverty and dishonourable state, when destitute of grace, or, in other words, the *favour* of the Almighty SOVREIGN, the Lord of lords, and the King of kings.

On improving AFFLICTIONS *duly as a Means of Grace and Belief in the Gospel.*

A CELEBRATED divine, on his recovery from a severe fit of sickness, is reported to have said: "I have learned, under this sickness, to KNOW SIN AND GOD." He had studied divinity, during many years, with great attention; he had prayed and preached with great ardour; yet he acknowledges, that till the affliction of sickness visited him, he was unacquainted with those important subjects, SIN and GOD; subjects which he had so frequently considered in private, and discoursed upon before an admiring audience.

It is good for me that I have been afflicted, said one, who had sinned egregiously in his prosperous days, and who was rendered wise by affliction.

Afflictions, if suffered to have their perfect work, will cetainly become the means of grace, cause belief in the consolatory gospel, and ultimately lead to salvation. The wandering mind returns, like the prodigal son, when under the pressure of distress, to the bosom of its father. The kind father goes forth to meet it on its return, and the interview happily terminates in perfect love and reconciliation.

More have been convinced of the truth of Christianity by a severe illness, a great loss, a disappointment, or the death of one

whom the soul loved, than by all the defences, proofs, and apologies which have ever been produced in the most celebrated school of theology. The heart was opened, and rendered soft and susceptible by sorrow, and the dew of divine grace enabled to find its way to the latent seeds of Christian virtue

Such being the beneficial effect of afflictions, it is much to be lamented, that many will not suffer them to operate favourably on their dispositions, and thus counteract, by the good they may ultimately produce, the pain which they immediately inflict. They fly from solitude, they banish reflection. They drink the cup of intoxication, or seek the no less inebriating draft of dissipating pleasure. Thus they lose one of the most favourable opportunities of receiving those divine impressions which would give them comfort under their afflictions, such as the world connot give; and afford them such conviction as would render them Christians indeed, and lead to those beneficial consequences of faith, which are plainly represented in the scripture.

PRESUMPTION DETECTED:

OR, AN ANECDOTE OF UNEXPECTED DEATH.

AMONG the various causes of procrastination, perhaps, that of presuming on long life, is neither the least common nor the least dangerous. One said to our Lord, "Suffer me *first* to go and bury my father." Felix said to Paul, "Go thy way for this time, when I have a convenient season I will send for thee." And these words, "To-morrow shall be as this day," are the language of delaying thousands in the present generation. The sources from which numbers derive this *delusive* information, are frequently two.—First, the Longevity of their ancestors, and particularly their own kindred. The father from whose loins they proceeded, and the mother on whose breast they hung, lived to the advanced age of threescore years and ten, and perhaps,

reached the period of four score or upwards, before it was said of them, as of the antediluvians, "And they died!"—Secondly, their own healthy, vigorous, strong constitution. Their health is as good as ever they knew it; their vigour and strength have suffered little or no decay. These are the fastnesses in which numbers deem themselves secure. But although these thoughts may have sunk deep, and lodged long within their hearts, it is possible they may prove as *vain* as they are dangerous. An awful instance of this, a few weeks ago, took place within a few miles of this town.

A Gentleman, nearly related to a friend of mine, was saying how healthy and vigorous he found himself, and so perfectly well, that he thought he should live to be as old as his father, who, with his mother, lived to an advanced age. As he made no pretensions to religion, this supposition could not arise from what some term enthusiasm. But that did not render it more certain, for a few days after, he dropped down in his own house, was taken up speechless, and apparently insensible. In this state he languished a short time, and then, "The strong man groaned his last!" How do such instances exemplify the words of the Son of God: "In such an hour as ye think not, the Son of Man cometh!" Reader, if such has been *thy* views, *be wise*. Seize the present opportunity, and improve it in bringing "forth fruits meet for repentance;" for he, whose word has said, "Dust thou art, and to dust thou shalt return," hath also said, "When they shall say, Peace and safety: *then* sudden destruction cometh upon them, and they shall not escape."

APPAREL.

CHUSE thy clothes by thine own eyes, not another's. The more plain and simple they are, the better; neither unshapely, nor fantastical; and for use and decency, and not for pride.

PENN.

RESOLUTIONS

Extracted from the Diary of the Rev. WM. BURKITT, *which we wish all who call themselves Christians would adopt as their own.*

I RESOLVE that secret prayer by myself alone, shall pe performed every morning, before any other work be undertaken; and that family prayer shall be performed constantly and seasonably, at most convenient times.

I resolve to speak evil of no man; but if any be angry and insolent, to answer them with meekness and gentleness.

I resolve, if I go into company, not to speak much; and to endeavour to divert vain discourse, to a useful subject.

I resolve to be charitable according to my ability, and to watch for opportunities to do good.

I resolve to be cautious of promising; and when I have promised, to keep strictly to my word.

I resolve to have innocent conversation mixt with profitable discourse at my table.

I resolve to spend some time every day in the week in fruitful meditation, walking in my garden.

[The subjects proposed were, the Joys of Heaven, the Last Judgment, Death, the Torments of Hell, the various Mercies of God, and the Passion of our Lord.]

I resolve every day to entertain humble thoughts of myself.

I resolve to put a charitable construction upon the actions of others.

I resolve to call myself to an account, every night, how I have spent the day.

TEMPERANCE.

TEMPERANCE in pleasure is essentially necessary to be observed, particularly by youth, that they may beware of that rock on which thousands, from race to race, continue to split. The love of pleasure, natural to man in every period of life, glows at this age with excessive ardour. Novelty adds fresh charms, as yet, to every gratification. The world appears to spread a continual feast; and health, vigour, and high spirits, invite them to partake of it without restraint. In vain are they warned of the latent danger. The old, when they offer their admonitions, are upbraided with having forgotten that they once were young. And yet, to what do the counsels of age, with respect to pleasure amount? They may all be comprised in a few words, not to hurt ourselves, and not to hurt others by our pursuit of pleasure, and those will be fully accomplished by temperance. Within these bounds pleasure is lawful, beyond them it becomes criminal, because it is ruinous.

Hence, by this virtue we are not called to renounce pleasure, but to enjoy it in safety. Instead of abridging, we are exhorted to pursue it on an extensive plan; we have measure proposed for securing its possession, and for prolonging its duration. As we consider ourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social but immortal; whatever violates our nature in any of these respects, cannot afford us true pleasure.

Have we not found, that, in the course of criminal excess, pleasure was more than compensated by succeeding pain? Have we not from every habit, at least of unlawful gratification, found some thorn spring to wound us; some consequence to make us repent of it in the issue? We should therefore avoid temptations, for which we have found ourselves unequal, with as much care as we would shun pestilential infection.

ANECDOTE OF A JEWESS.

A JEWESS of distinction in Courland, was perfectly convinced in her mind, that Jesus was the true Messiah; but she dared not publicly to confess him as such. When, however, in the extremity of sickness, she found her end approaching, she called her nurse to her bed-side, and desired her to bring a dish of clean water. The nurse was a Christian. When she had brought the water, the Jewess addressed her: "You know that among you Christians, it is allowed for the midwives, and also for other persons, in cases of necessity, to administer the sacrament of baptism. Do you now administer it to me; for I believe in Jesus Christ, and yet can no more have an opportunity to be publicly baptised in the church by a clergyman." She then held her head over the dish, whilst the nurse sprinkled her thrice with water, pronouncing the words commonly used in performing the ceremony of baptism. This being done, the Jewess sent for her relations, took leave of them, and said: "Now I die in the faith of Jesus of Nazareth, the true Messiah, cheerful, confident, and happy!"

Poetry.

"Whom have I in Heaven but THEE! and there is none upon Earth I desire in comparison of THEE."

Psalm lxxiii. *ver.* 24.

KINGS and Princes high in state,
Whom the sons of earth adore;
Vain to me your love or hate—
Poor is all your boasted store:
Christ the King of kings divine,
He, with all he hath, is mine!

Friends—Relations, dear on earth,
Seek no more my love to gain;
Ye to whom I owe my birth,
Strive to keep my heart in vain:
Christ, the best of Fathers—Friends—
All created kin transcends!

Faithful Partner of my Life—
Offspring of my flesh and blood—
Children dear, and dearer wife—
Glad I leave you all for God:
Christ my Love—my Spouse shall be,
Here and through eternity!

From the earth, in faith, I rise,
Heav'ns empyreal Courts I see;
Saints enjoy the glorious Prize—
Angels bow with ecstasy:
But among th' angelic train,
None my Eden could regain!

O! my soul! then higher fly,
Press through all the heav'nly throng,
Till the LORD thou can'st descry;
Then the joyful theme prolong:—
"Now and through eternity,
Thou art all in all to me!"

MAXIMS.—Men are too apt to be more concerned for their credit, than for the cause.

Silence is wisdom where speaking is folly, and always safe.

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